

# Federal Council BULLETIN

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Christian Youth of the World Meet at Oslo (See Page 9)

Religious News Service



## Coming Events . . .

Federal Council of Churches, Executive  
Committee

New York, N. Y., September 16, 1947

Federal Council of Churches, Depart-  
ment of Evangelism

New York, N. Y., September 17, 1947

National Religious Radio Consultation  
Bronxville, N. Y., September 18, 1947

Ecumenical Methodist Council  
Springfield, Mass., September 24-Oct.  
2, 1947

Federal Council of Churches, Depart-  
ment of the Church and Economic Life  
Philadelphia, Pa., October 2-4, 1947

Federal Council of Churches, Depart-  
ment of Research and Education  
New York, N. Y., October 10, 1947

Washington Office Committee  
New York, N. Y., October 14, 1947

American Committee for the World  
Council of Churches  
New York, N. Y., October 21, 1947

Canadian Council of Churches  
Hamilton, Ontario, October 21-23,  
1947

Evangelical United Brethren Church  
First National Brotherhood Congress  
Dayton, Ohio, October 25, 26, 1947

Inter-Council Field Department  
New York, N. Y., Oct. 27, 28, 1947

General Commission on Chaplains  
Washington, D. C., October 28, 29,  
1947

National Convocation on The Church  
in Town and Country  
Rochester, N. Y., Nov. 4-6, 1947

Federal Council of Churches, Executive  
Committee  
New York, N. Y., November 18, 1947

United Stewardship Council  
Annual Meeting  
Buck Hill Falls, Pa., Nov. 20-23, 1947

Church Pensions Conference  
New York, N. Y., Dec. 3 and 4, 1947

American Committee for the World  
Council of Churches  
New York, N. Y., December 16, 1947

Annual Meeting, International Council  
of Religious Education  
Grand Rapids, Mich., Feb. 8-14, 1948

Inter-Council Field Department  
Cleveland Ohio, April 5, 6, 1948

# Federal Council Bulletin

*A Journal of Interchurch Coöperation*

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention  
Northern Baptist Convention  
Church of the Brethren  
Congregational Christian Churches  
Czech-Moravian Brethren  
Disciples of Christ  
Evangelical and Reformed Church  
Evangelical United Brethren Church  
Friends  
The Methodist Church  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America  
Moravian Church

Presbyterian Church in U. S. A.  
Presbyterian Church in U. S.  
Protestant Episcopal Church  
Reformed Church in America  
Russian Orthodox Church of North  
America  
Seventh Day Baptist General Conference  
Syrian Antiochian Orthodox Church of  
North America  
Ukrainian Orthodox Church of America  
United Church of Canada  
United Lutheran Church  
(Consultative Body)  
United Presbyterian Church

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# The Editorial Outlook

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## A PRAYER FOR WORLD COMMUNION DAY

THE prayer on the back of the World Communion calendar for this year reads as follows:

"Behold us, Lord, people of every race and clime gathered about thy table to share again in the gracious benefits of thy redeeming love. In penitence and faith we await thy pardoning grace. In love and trust we pray for our unity in the fellowship and service of thy dear Name.

"Pour out, we beseech thee, O Lord, thy Spirit upon thy Church, that to all its members may come new visions, new life, new fellowship with Christ, its Living Head. Send us out, if thou wilt, and through us send out many another to work for the extension of thy Kingdom throughout the world. Open our hearts that we may see Christ with hands outstretched to bless. Do with us what thou wilt and as thou wilt. So shall the earth be filled with the knowledge of thyself as the waters cover the sea. And to thee be the glory and praise, now and forever more."

Amen.

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## HOLDING THE WORLD TOGETHER

NO special argument or appeal is needed today to convince people of the urgency of strengthening the forces that hold the world together. Tension, conflict, and fear overshadow men's minds. Bewilderment as to the meaning of disastrous events together with seeming impotence to influence chaotic international relations combine to produce a paralyzing sense of frustration.

Such is the situation in the midst of which many millions of Christians will observe World Communion Day this year. Only to the superficial secularist will the observance seem irrelevant to the real situation in the world. It will be of the utmost importance. For, just as in the family or the smaller community common loyalties and common purposes bind people together, so in the world community the sharing of

experience at the deeper levels creates a common will.

Such common experience is the surest foundation for the organizational structure of international cooperation. It is not to detract in the slightest from the United Nations to point out that it cannot be effective without the will to make it effective. Undergirding the institution must be a generally prevailing agreement upon purposes. Therefore, as Christians of many nations and races are drawn together around the world they help to provide the kind of influence that will make political institutions effective.

The same consideration applies also to cooperation among the churches. It is the common remembrance of God's gift to us in Christ that constitutes the surest foundation of Christian unity. Only in basic spiritual agreement can we have real cooperation.

So, for the Church and for the world the observance of World Communion Day is an occasion of profound significance.

But we are not suggesting the observance as a means of achieving our own purposes. This is no utilitarian plea for the sacrament. It needs no such justification. We are only pointing out the contribution Christians make to the solution of the most desperate problems of our day when they carry out our Lord's command and when they come closer to each other by coming closer to Him. In such obedience the Spirit of God works through us.

Elsewhere in this issue of the BULLETIN are reports of encouraging developments in the consolidation of Christian forces in the ecumenical movement: the depth of insight of the youth at Oslo and the fellowship of the Dutch and Indonesian delegates; the agreement between the representatives of the older and younger churches at the International Missionary Conference at Whitby; the report of Dr. Moss on the relief and reconstruction program in Asia; and the progress of preparation for the Assembly of the World Council of Churches next summer at Amsterdam.

Anticipation of the Amsterdam Assembly



should be in the minds of all our people through this coming season. World Communion Day will be an appropriate time to begin prayer in preparation for that historical occasion. In fact, a widespread and fervent fellowship of prayer for the coming of the Spirit of God with power is the most essential and indispensable factor in the preparation.

Thus Sunday, October fifth, should be an important day spiritually for the local parish, for the whole Church of Christ, and for a distressed world.

In the early part of the second century an unknown apostolic father wrote an epistle to Diognetus describing the function of Christians in the world of his day, in which he said, in part: "What the soul is in the body Christians are in the world. . . . The soul dwells in the body, and yet it is not of the body; so Christians dwell in the world, and yet they are not of the world. . . . The soul is enclosed within the body, and itself holds the body together; so too Christians are held fast in the world as in a prison, and yet it is they who hold the world together."

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#### THE FEDERAL COUNCIL AND THE ECUMENICAL MOVEMENT

IN A recent issue of *The Intercollegian*, organ of the Student Christian Movement, Dr. Henry Pitney Van Dusen gives a stirring picture of the way in which Christians of all lands are really beginning to stand together.

In his portrayal of this development of church federation of which the first assembly of the World Council next summer will be the climax, Dr. Van Dusen emphasizes the role of the Federal Council of the Churches of Christ in America. This is a matter of which the BULLETIN has seldom spoken: modesty forbids it to do so! But perhaps it is in order to call attention to the objective judgment expressed by Dr. Van Dusen as a careful student of the whole ecumenical movement. He says:

"The Federal Council's example has worked downward into almost every state and many counties and cities; today there are over 500 Church Federations in the United States. Its example has also worked out across the earth; today there are national Federations or Councils of Churches in almost every country of Europe, Asia, Africa, Australasia and Latin America where different Protestant Communions exist in any considerable variety and strength. The American Federal Council has also furnished the pattern and no small part of the inspiration for the body which, by common

acknowledgment, stands as the keystone of this whole intricate structure—the World Council of Churches."

It is not an accident that the committee of arrangements for the first Assembly of the World Council, to be held in Amsterdam next summer,—perhaps, in the Providence of God the most representative meeting of churchmen ever held,—is headed by the General Secretary of the Federal Council. Among those serving with him are the Archbishop of Canterbury, the Archbishop of Upsala, the president of the Reformed Church of France, the president of the Swiss Church Federation, the Greek Archbishop of Thyateira, a former moderator of the Church of Scotland and other trusted leaders of other lands. Why has Dr. Cavert been asked to assume the chairmanship of such a group? Obviously because of his experience in the Federal Council, which, as Dr. Van Dusen intimates, is widely recognized as so vital to the whole ecumenical movement.

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#### SOME CHURCH STATEMENTS ARE NEWS

STATEMENTS of church bodies are sometimes discounted or condemned as "just words." But words have been very important in history. We would not suggest that all resolutions are of value. Perhaps there are too many of them.

However, statements that challenge the conscience effectively or that lead to deeper insight are still worth making. The reaction to the Federal Council's statement on Crossroads of American Foreign Policy, printed elsewhere in this issue of the BULLETIN, is instructive.

Numerous daily papers carried stories about the statement. Both the *New York Times* and the *New York Herald-Tribune* carried the stories on their front pages and gave favorable editorial comments on the following day. The American Broadcasting Company included a brief interview on the statement in its world news roundup. Correspondence indicated that people had read the press reports thoughtfully. The Council was informed by high government officials that they had read the statement with profit.

The *New York Times* editorial said that the statement "helps to clarify a lot of muddled thinking when it declares that the supreme and critical issue of our time is that of the free society versus the police state." Statements seldom clarify muddled thinking unless they are the product of prolonged clear thinking and careful formulation and revision. Impromptu resolutions dashed off on the spur of the moment seldom contribute to better understanding.





## Church Center Established for Tacoma Youth

MORE THAN A YEAR AGO a group of Tacoma, Washington, young people asked this question of Rev. Loyal H. Vickers, Executive Secretary of the Council of Churches: "Our city has three USOs and three church-sponsored clubs for service men, but nothing for those of us not in uniform."

A direct answer to this request is the United Churches Youth Center, located on the second floor of a building in the heart of Tacoma, on one of the busiest corners. The center includes a play room, chapel, soda fountain, bowling alleys and other facilities. This converted service men's center has now been functioning in the interest of post-war youth for a year, and in the opinion of the director, Mr. Carl Stierle, and officials of the Tacoma Council of Churches, is a decided success. Following is a report from Tacoma on the first year of operation:

A very apparent need for a downtown recreation center for the youth of this city was brought to the attention of the churches by a group of young people who had made a careful survey of the occupants of downtown eating places, taverns, pool rooms, etc. They discovered that about 20 percent of the people in these places were of high school age. These young people were questioned rather carefully as to their authority in making such a statement and they gave assurance that the people they had seen in these places were their friends and acquaintances,

consequently they knew their ages.

Upon this urgent request and startling revelation, various groups in the united churches youth council, as well as adult groups made a careful and detailed study of the possibility of making provisions to meet the need and it was finally decided at the earliest possible time to convert the United Churches Service Center into a Youth Center. This service men's recreational center had served over half a million men in the armed forces during the war.

When it became apparent that there was no longer an urgent need for this type of service, the Executive Committee of the Council of Churches proceeded with their conversion plans. A large room on the third floor of a downtown building, which formerly had housed a dormitory of 240 beds, was converted into an 8-lane bowling alley. On the second floor of the same building where there had been a recreation room, a chapel, a lounge and a lunch counter for the servicemen, they converted the area into a teen-age club room, maintaining almost the identical

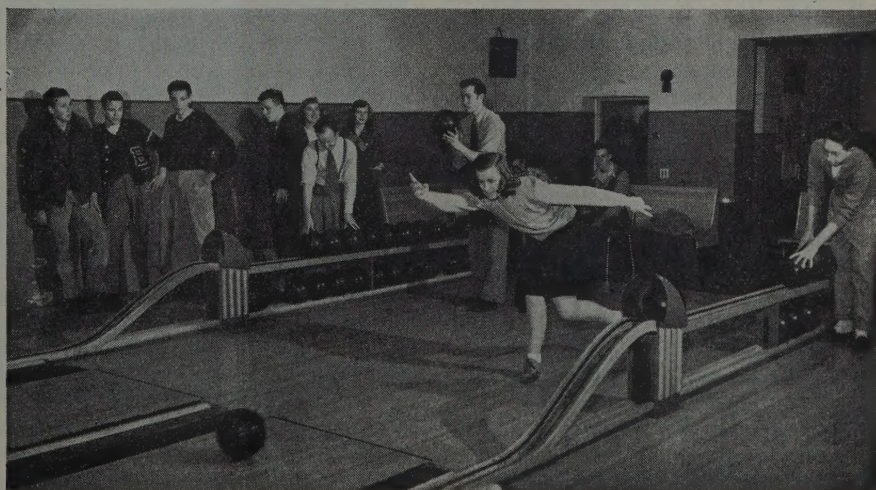
facilities only completely redecorating and refurnishing throughout.

The whole theory back of the establishment of this Center was to provide a downtown drop-in place for the church young people and their friends where they would be under supervision in a clean, wholesome atmosphere. There was to be very little program other than provision for activities which could be entered into easily such as ping pong, shuffle board, billiards, the reading of magazines, and radio, besides the soda fountain and lunch counter. The Center is inter-racial and young people of all creeds are welcome. Membership cards are provided through the churches and made available to ministers, priests and rabbis of all faiths without cost.

The equipment in the recreation room is available to all those who have cards. The Center is becoming increasingly popular and is being used extensively by the young people in rather a large age range. The bowling alley is open to the general public and it is not only a source of revenue for the youth program but also an activity which is becoming increasingly popular across the country. Every effort is made to keep the activities and the atmosphere of the Center church centered with the emphasis placed upon Christian spirit and ideals.

As time continues, the objective is to develop other centers, perhaps not quite so elaborate, in outlying areas of the city. By those who are closely related to the activities of youth and their problems in the city, it has been said that the Center is making a real contribution to the elimination of some of the juvenile problems.

After a year's operation, the Tacoma Council of Churches is convinced that the project has tremendous value and is very much worth the effort.





# Whitby-- A Highpoint in Fellowship

## IMC CANADIAN CONFERENCE CALLED ECUMENICAL MILESTONE

**T**HE ENLARGED meeting of the International Missionary Council held at Whitby, Canada, July 5-18, marked a high point in drawing the older and the younger churches together in an ecumenical partnership. In comparison with the Madras meeting of 1938 or the Jerusalem meeting of 1928, Whitby was less spectacular, but its substantial quality promises to make it an important milestone in the development of the world mission of the Church.

In numbers the conference was smaller than most ecumenical gatherings, but its representativeness of the whole Church—East and West, North and South—was impressive. A little over one-third of the hundred delegates were leaders of the younger churches. They came not only from the more familiar areas like China and India, but also from the less known churches such as those of Fiji, Indonesia, Lebanon, Persia, the Gold Coast and Uruguay. The only strategic area unrepresented was Japan, its delegate having been prevented from coming by a last-minute failure of the authorities to grant permission to leave the country.

Among the representatives from the older churches were three from Germany, one of them from the Russian Zone of Occupation. Christian leaders from Holland and Indonesia, from England and India, from Belgium and the Congo, from the United States and the Philippines, mingled in the intimate fellowship of a family circle on the campus of the Ontario Ladies' College. The fact that only three years ago some of the delegates had been in prison and internment camps reinforced the awareness of the Church as a world community, which world war had not destroyed.

The program for the fourteen days began with a swift survey of "a world in ferment." First-hand reports were given of the postwar situation in China, Japan, Korea, the Philippines, Indonesia, India and Ceylon, Burma, Malaysia, Thailand, Indo-China, The Levant, Africa, the Slav area, South America, Mexico and Central America, the West Indies, the South Pacific, Con-

tinental Europe and the Anglo-American world.

Attention then turned to "the Word of Redemption" for the world. A solid theological foundation was laid by a fruitful distinction between "the Given Word" and "the Articulate Word"—i. e., between the unchanging Good News of Jesus Christ, which we have once-for-all received, and our interpretation of that Word in the diverse conditions of different generations and different cultural patterns.

This theological part of the program came to a climax in the treatment of "the dynamic Word," becoming powerful in the world through the influence of the Holy Spirit in personal witnessing by the individual Christian and in the fellowship of the Church. Against this background both of the contemporary world situation and of the meaning of the Christian faith, the later days of the conference dealt with the practical work of the Church in the days ahead.

If one thing about the conference were to be singled out as significant above all others, it would surely be the concentrated emphasis on world evangelization. The old slogan of "the evangelization of the world in this generation"—which had almost vanished from missionary thinking—came to life again with a fresh sense of reality and of urgency. This objective was no longer regarded as unrealistic. The fact that for the first time in history a world-wide church is in existence, feeble though many parts of it may be, means that the process of evangelization does not have to be carried on wholly by the churches of the West. Moreover, the multiplied means of communication—by radio, for example—now make it possible to reach virtually all the people in all parts of the world in a short time.

The urgency of the proclamation of the Christian message was pointed up by reference to the critical nature of the day in which we find ourselves. The increasing claim of governments to control the entire lives of their citizens may soon mean a drastic curtailment of religious freedom and of missionary opportunity. The time for unfettered

Christian propaganda is probably running out.

Other factors which induced some thing like an apocalyptic temper in the conference were the economic collapse and the struggle for sheer physical survival in large areas, the aggressive development of pseudo-religious movements like communism and nationalism, and the danger of even more destructive war than the world has yet seen.

Professor T. C. Chao of China made the picture vividly concrete when he revealed that already a third of China is closed to Christian evangelization and that there may not be more than twenty years during which the other two-thirds will remain open. For Japan it was similarly pointed out that the present reconstruction years offer a fluid situation which is not likely to be of long duration.

The concentration on evangelization was so intense that little attention was given to the social problems that figured so prominently at Jerusalem twenty years ago. The issue of racial tensions, for example, was hardly more than mentioned. The place of medical and rural work and of educational institutions and the program of relief in areas of desperate physical need received only incidental consideration.

This did not mean that the delegates were insensitive to these phases of the Christian movement. It meant, rather, that there was a keen desire to focus thought and planning on the fundamental priorities in the present hour. That these priorities were conceived in terms of world evangelization there was no room for doubt.

The second point which stands out, like a lofty peak in a mountain-range, is the growing sense of partnership between the older and the younger churches. Ten years ago at Madras the problem of relationships between the "sending" and the "receiving" churches was so acute as to be a main center of concern.

At Whitby these issues had settled down to a decidedly minor place. This came about chiefly as a result of the heightened awareness of the urgent common task of evangelization which



mands the full strength of both missionaries and Christian nationals.

The changed atmosphere was convincingly manifest when, in the second week at Whitby, the representatives of the older and of the younger churches met in separate sections. The reason for dividing into the two groups was to allow each to discuss the various difficulties of administration and policy with complete frankness. In each of the sections the same questions were listed on the agenda: the relation of the missionary to the church to which he goes, the way in which the missionary is to be assigned to his post, the disparity in salaries between missionary and national worker, the control of finances and property, the attainment of self-support, and the making of decisions affecting missionary institutions. It had been expected that the find-

ings of the two groups would be rather far apart and that several joint sessions might be required to harmonize conflicting views. To everyone's surprise, the conclusions submitted by the separate groups revealed no serious differences! On most points their recommendations were substantially the same; on some points, identical.

A third point which made the conference noteworthy was the general plea for a far greater number of missionaries. For a good many years this has not been the dominant note. The emphasis had come to be so strongly on the national church, the development of its inner life and the training of its leaders, that in many quarters it had been tacitly assumed that no great increase in the number of missionaries was required.

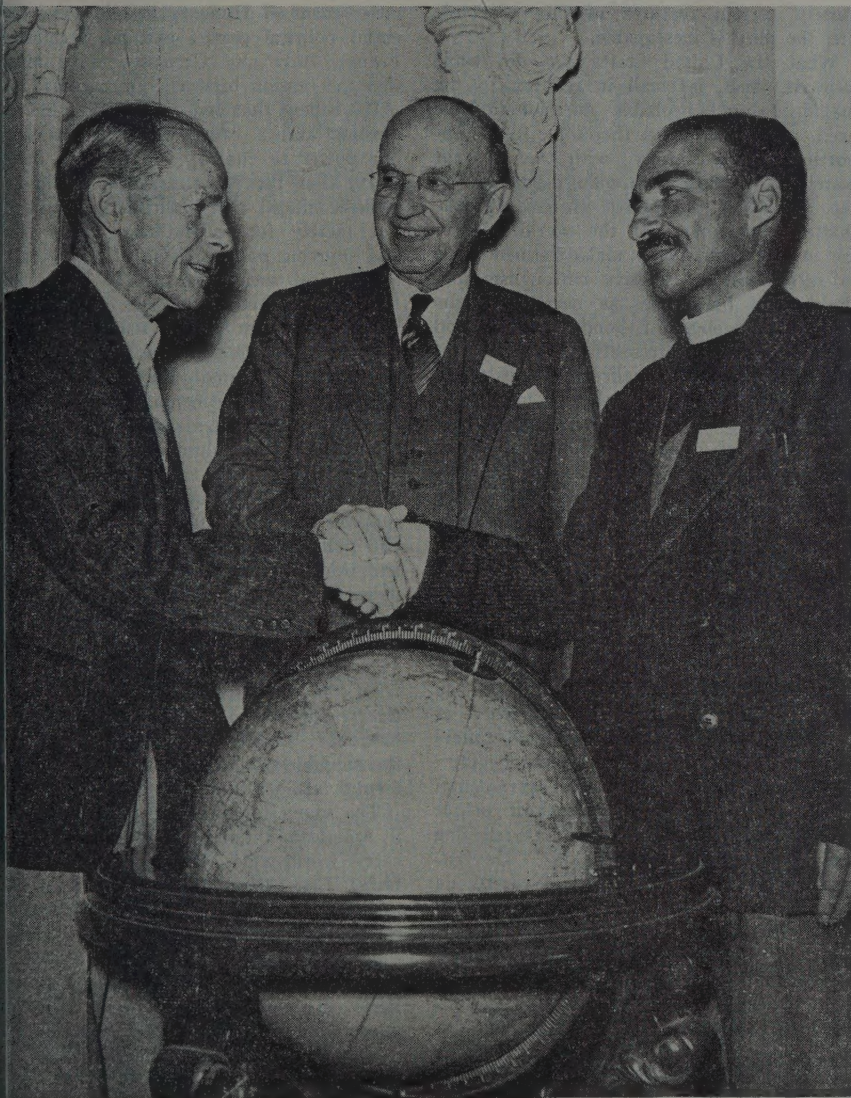
There has been so much insistence that missionaries should function as "specialists" or "mature advisers" that Christian young people were not sure that their service was needed overseas. Whitby seems to have marked a definite turning point in this connection. The call for missionaries, more of them and quickly, rang through the discussions so strongly as to be reminiscent of Student Volunteer Conventions of a generation ago.

It was not from missionary leaders alone that the proposals for more missionaries came. Representatives of younger churches pressed the point insistently. Bishop W. Y. Chen of China, for example, pointed out that in China in 1926 there were more than 8,000 missionaries, but that the number is now considerably less than half of that figure — despite the urgency of the situation.

Paul Ramaseshan of India called attention to the millions in the depressed classes wholly untouched by the Christian movement. C. G. Baeta of the Gold Coast made a spirited request for missionaries to help evangelize the vast reaches of Africa. Fritz Pyen of Korea remarked that there are 40,000 villages in his country without a single Christian worker and that the Korean Church would gratefully welcome a missionary for each of these villages.

Under a new plan of organization of the International Missionary Council there will be a general secretary in addition to the two present secretaries, Rev. John W. Decker in New York and Rev. Normal Goodall in London. The general secretary is to be Rev. Charles W. Ranson, for several years a missionary of the British Methodist Society in India. After January first his office will be in New York. Plans for a joint office of the International Missionary Council and of the World Council of Churches somewhere in Asia are to be explored during the coming year.

Dr. Cavert of the Federal Council's staff and Dr. Leiper of the World Council's staff were fraternal delegates at the Whitby meeting. After its adjournment the representatives of the Younger Churches remained for a two days' conference with Dr. Cavert, Dr. Leiper and Dr. Henry P. Van Dusen, who is chairman of the Study Department of the World Council, about the participation of the Younger Churches in the work of the World Council and their representation at its first assembly in Amsterdam next August.



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WHITBY DELEGATES—Dr. Jesse H. Arnup, Secretary of the Board of Overseas Missions of the United Church of Canada, (left) welcomes Bishop James C. Baker of the San Francisco Area of The Methodist Church, and Rev. Nahmoood Rezavi, pastor of St. Luke's Episcopal Church, Isfahan, Iran, to the IMC sessions.



# Cross-Roads of U.S. Foreign Policy

## FREE SOCIETY VS. POLICE STATE IS HELD TO BE PRIMARY ISSUE

THE SUPREME political issue in the world today is that of "the free society vs. the police state," and "the hope of peaceful relations with the Soviet Union" lies in making this issue clear to all, the Federal Council of the Churches of Christ in America declares in its statement "Crossroads of American Foreign Policy."

The primary decision confronting mankind, the statement asserts, is the question of whether there is to be a "free society in which there can be an appeal to the conscience of men" or "a police state where no dissent is allowed."

The statement was prepared by the Commission on a Just and Durable Peace, of which John Foster Dulles is chairman, and approved by the Executive Committee at its meeting on July 1. Following is the text\* of the foreign policy statement:

By the providence of God and the circumstances of history, the American people are now given a world opportunity and responsibility of unparalleled scope. If we as a nation measure up to the task set before us, a better world order than mankind has known can come into being. If we fail, the whole family of nations will suffer untold tragedies before any comparable opportunity may arise. Such are the stakes of American policy today.

We deal here with that policy as regards (I) relief and reconstruction, (II) relations with the Soviet Union, (III) relations with the United Nations, (IV) moral bases underlying these relations.

### I.

THE UNITED STATES SHOULD CONTRIBUTE LARGELY TO THE RELIEF AND RECONSTRUCTION OF A DISLOCATED WORLD

Christian precept and enlightened self-interest call for United States' economic aid to a degree not yet understood or accepted by our people. When men are ill-nourished, ill-clothed, and ill-housed, the material problems of mere survival dominate to the detriment of intellectual and moral growth and there cannot be an adequate realization of man's God-given possibilities. Also the United States cannot safely or happily be an island of abundance in a sea of privation, or permit its productive power to be

curtailed in the face of widespread need.

The United States should, and consistently with its own economic health can, largely aid in relief and reconstruction. The amount of that aid is measured not alone by the dollars which our government appropriates, but by production and delivery of needed goods. An adequate program may involve a reconsideration of basic domestic policies in relation to such subjects as taxation, public debt, tariff, labor and management relations, and price policies. Whether or not the over-all program seems in its immediate consequences to affect adversely certain features of our economic life, the duty is inescapable.

What the United States can do, while large in itself, is small in relation to the magnitude and probable duration of the need. Our aid ought, therefore, to be apportioned thoughtfully with regard not merely to immediate human needs but to the revival of productive processes in the shattered economies of the world. There are in the world many maladjustments due to such evils as excessive nationalism and the use of boundaries as barriers to the healthy movement of goods, peoples and ideas. Where resources are so limited that a choice has to be made, it seems to us legitimate to favor those who are intelligently striving to help themselves and to help others. Relief ought not, however, to be used as a tool for fostering political alliances or coercing or inducing others into following our particular political or economic pattern.

Aid should not be limited to money and goods. Modern experience has found many new ways to increase productivity and to multiply the results of human effort. Americans, out of the abundance of their vitality, resourcefulness and technical skill, can do much to hasten the attainment elsewhere of self-sustaining economies and to end abnormal dependence on outside economic aid.

While mass relief through governmental action is necessary, the American people ought not to look upon that as relieving them of personal responsibility. Governmental relief is anonymous and carries no personal message of sympathy. Our people should seek out and use the many available ways of providing personalized help, not merely in terms of money and things, but in terms of intellectual and spiritual fellowship. That is good for the givers as well as for the recipients. It stimulates a revival of hope and expresses the spirit of reconciliation and good will without which political or economic action will prove inadequate. The churches' program of relief and reconstruction makes a special contribution.

### II.

THE HOPE OF PEACEFUL RELATIONS WITH THE SOVIET UNION LIES IN MAKING CLEAR TO THAT THE BASIC INTERNATIONAL ISSUE IS THE SIMPLE ISSUE OF THE POLICE STATE AS AGAINST A FREE SOCIETY

The most difficult international problem to establish working relations with the Soviet Union.\* The inability of the Foreign Ministers at Moscow to agree on any matter, the enunciation of the "Truman Doctrine" in relation to Greece and Turkey and the further penetration of Soviet political power into Europe, notably in government of Hungary and in some influential political parties and labor unions in France, Italy and Germany, have intensified the tension between our nations.

We believe that one cause of this increasing tension, and a cause which it lies with our power to control, is failure to demonstrate that the American people stand for a basic moral and political principle and not merely for self-interest. The critical and supreme political issue of today is that of the free society versus the police state. It is not the economic issue of communism versus capitalism or the issue of state socialism versus free enterprise. As to such matters, it is normal that there should be diversity and experimentation in the world. By a free society we mean a society in which human beings, in voluntary cooperation, may choose and change their way of life and in which force is outlawed as a means to suppress or eliminate spiritual, intellectual and political differences between individuals and those exercising the police power. The police state denies such rights. In the Soviet Union such denial is sought to be justified by Marxian communism. As we pointed out in our earlier statement, that doctrine "in its orthodox philosophy stands clearly opposed to Christianity. . . . Its revolutionary strategy involves the disregard of the sacredness of personality which is fundamental in Christianity."

The same statement went on to say that if American initiative is to prevail it must carry world-wide conviction on two basic facts: first, that "our nation utterly renounces for itself the use internationally of the method of intolerance"; and, second, that "persistence internationally by the Soviet Government or the Soviet Communist Party in methods of intolerance, such as purge, coercion, deceitful infiltration, and

Continued on Page 16

\*This matter was dealt with by our statement on "Soviet-American Relations" of October 11, 1946. Subsequent events have emphasized the significance of that statement and, we believe, its validity.

\*The statement is available in leaflet form at 10 cents a copy, \$4.50 a hundred.





American Delegates Arrive by Air for Oslo Meeting

Religious News Service

## YOUTH LEADERS AT OSLO PLAN WORLD COMMISSION

DELEGATES TO THE second World Conference of Christian Youth at Oslo, Norway, adopted a tentative proposal for a World Christian Youth Commission to continue the cooperation of the eight international Christian bodies which sponsored the sessions.

The proposal will be further explored at conferences to be held by representatives of the sponsoring organizations, which include: The World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation, the World Council of Churches, the International Missionary Council, the World's Sunday School Association, the World Alliance for International Friendship through the Churches, and the World's Christian Endeavor Union.

A statement read at the final session of the Conference expressed regret over the failure of Christian Youth "to realize the serious nature of many world problems. We also regret the easy solutions we have so often advocated. Our great experience here has been the discovery of the totality of the Christian youth and of the Christian community. We have found, often to our surprise,

that the place where our thinking together has come most quickly alive and gone the deepest is in a common study of the Bible."

A report submitted by the group studying freedom and order declared that freedom in the political order implies "a right to national independence and government, by the people, for the people and through the people."

It asserted that the world situation demands a world church whereby the Christian community can perform functions at the world level.

Another group, studying the nature of the local church, stated that in many places churches face the danger of becoming "nothing more than middle class religious clubs." The group warned the Church to be aware of this "tragic tendency" and to seek constantly to reach the economically underprivileged.

The group on education in the modern world reported its general conviction that Christians must not confine their efforts to Christian institutions and schools, but should carry their message into the secular field, "expressing the Lordship of Christ in every area of education."

The Second World Conference of

Christian Youth opened with more than 1,000 young people and adult church leaders present.

The Conference included delegates from the various older churches of Europe as well as the "younger churches" of Africa, India, China, Burma, Malaya, Madagascar, the Middle East and South America. In addition there was a large delegation from North America.

There were no Russian delegates present. A message from the Moscow patriarchate had explained that the Russian Church is holding a conference this fall to discuss relations with other churches and that it was considered inadvisable at this juncture to send a youth delegation to Oslo.

Spontaneous meetings held between regularly scheduled sessions of the World Conference of Christian Youth saw the German delegation confer with Dutch, French, and other groups whose nations were under Nazi occupation during World War II.

With their homelands at war with one another, the Dutch and Indonesian delegations issued a joint statement expressing the desire of both groups "to meet each other as brothers in Jesus Christ in order to help clear the road toward cooperation."

Asserting it "confesses with distress the shortcoming of Netherlands Christians" the Dutch delegation declared it considers the lack of true spiritual concern and Christian unity as "contributory causes of the disaster."

The Dutch group said the Indonesian people have a right to liberty and independence, and added that every opportunity for halting the use of arms must be seized immediately in order to return to peaceful negotiations.

It was revealed that the Indonesian delegation had contemplated leaving the Conference in view of the hostilities between their country and the Netherlands, but "in obedience to the commandment of Christ, had decided to continue to participate in the conference with the Dutch delegation."

Both delegations stated that since the Oslo Youth Conference represents probably the only place in the world where Dutch and Indonesians are meeting "in a truly Christian manner," they consider their conversations to have all the more importance, since their countries will in the future have to get together in some way.

"It is of the greatest importance that the door between youth in Indonesia and Holland remain open," they said.—Compiled from RNS reports.



# Flemming Will Head New Department

## INITIAL MEETING OF CHURCH AND ECONOMIC LIFE IN OCTOBER

**T**HE FIRST meeting of the new Department of the Church and Economic Life, which was constituted by the Executive Committee early last spring to take over and expand the work and program formerly administered by the Industrial Relations Division, will be held in Philadelphia on October 2 and 4. In charge of the meeting will be Mr. Arthur S. Flemming, member of the United States Civil Service Commission, and newly elected Chairman of the Department.

Organization of the department has gone forward during the summer, looking toward the initial meeting in October at which time various phases of the expanded program will be discussed and acted upon. Membership is not complete but confirmation has been made on the appointment of most of the members, a majority of them being lay people with special interest and competence in the major economic groups: agriculture, business, consumers and labor.

Mr. Flemming, Chairman of the Department, is president of the Washington Federation of Churches and is a leading Methodist layman. He served in several key positions of leadership at the National Study Conference on the Church and Economic Life in Pittsburgh last February. For a number of years he has been one of the three members of the United States Civil Service Commission, and during the war was Chairman of the Committee on Agriculture, Business and Labor, of the War Production Board.

Members of the Department of the Church and Economic Life, confirmed to date, who will work with Mr. Flemming are listed below.

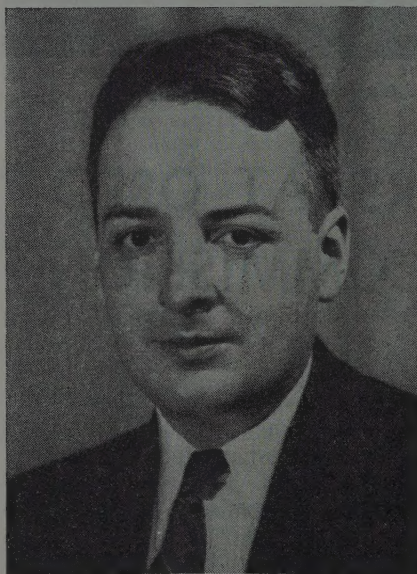
The initial Department meeting in October will be in the light of the impetus given to the relationship of the churches to economic life by the Pittsburgh Church Conference last spring.

A basic part of the Department's program will be a continuation of the process begun at the Pittsburgh conference last February, when 350 outstanding leaders in various sections of economic life came together as churchmen to discuss the responsibility and

program of the church in economic relationships.

A Study Guide, prepared by Rev. Cameron P. Hall, Executive Secretary of the Department, is ready for distribution and plans are going forward on a number of "little Pittsburgh" conferences to be held this coming season.

The Study Guide is a 96-page pamphlet entitled "Economic Life: A



Arthur S. Flemming

Christian Responsibility," and selling for 35 cents. It is based on the Report of the National Study Conference on the Church and Economic Life and deals with the background and application of what is in the report. In his foreword Mr. Hall writes "The Study Guide . . . is intended to discuss the contents of the Report in a way that will be useful to leaders and members of adult groups in the churches. While some of these groups will be brought together because of a special interest in the subject, the Study Guide is primarily for use by established church groups."

He goes on to explain, "The Study Guide is offered in the same spirit in which the Pittsburgh Church Conference was convened—as part of a continuing and developing process."

The Study Guide is an elective in the adult leadership training courses

currently listed by the International Council of Religious Education.

In the other major phase of the follow-up on the Pittsburgh meeting, the holding of local conferences, special plans are going forward in a number of cities for One-Day Institutes, and some 10 or 12 cities for longer Week-end Study Conferences on the Church and Economic Life.

The one-day program calls for a team of two or three laymen and one or two clergymen to visit a city and to confer with local ministers and laymen on the relation of the Church to the economic life of the community.

The longer week-end conferences are designed to follow the general pattern of the Pittsburgh National Study Conference, with delegates appointed either by the church council or by denominational bodies. Emphasis is placed on the naming of a preponderance of laymen and women who will represent a balanced cross-section of the life of the community. The week-end conferences will generally begin on Friday evening and conclude on Sunday evening, with agendas planned to provide adequate time for worship and fellowship, and for discussions which will focus thinking on the responsibilities of the Church in relation to economic problems in the immediate area of the community.

Further details concerning these local conferences will be announced at a later date.

MEMBERS OF THE DEPARTMENT ANNOUNCED TO DATE ARE AS FOLLOWS:

Harland Allen, Chicago, Illinois, Investment Consultant, President, Chicago Consumer Cooperative; Chester I. Barnard, Newark, New Jersey, President, New Jersey Bell Telephone Company; Prof. John Bennett, New York City, Union Theological Seminary; Van A. Bittner, Atlanta, Georgia, Assistant to the President, United Steel Workers (CIO).

Roy Blough, Chicago, Illinois, Prof. of Economics, University of Illinois; Nelson Cruikshank, Washington, D. C., Director of Insurance Activities (AFL); Rev. Mark A. Dawber, New York City, Executive Secretary, Home Missions Council; Douglas Falconer,



New York City, Executive Director, during the war, of United Seamen's Service, former Deputy Commissioner of UNRRA in China; Albert S. Goss, Washington D. C., Master, National Grange.

Marshall Harris, Washington, D. C. (Consultant) United States Department of Agriculture; Brooks Hays, Little Rock, Arkansas (Consultant) Member of Congress; Paul G. Hoffman, South Bend, Indiana (Consultant) President, Studebaker Company; Carl Hutchinson, Columbus, Ohio, Educational Director, Ohio Farm Bureau; Eric A. Johnston, Washington, D. C., President, Motion Picture Association; Allan Kline, Des Moines, Iowa, Director, Iowa Farm Bureau.

Benjamin Mays, Atlanta, Georgia, President, Morehouse College; Raymond W. Miller, Washington, D. C., President, American Institute of (Farm) Cooperation; Rev. Prof. Reinhold Niebuhr, New York City, Union Theological Seminary; Bishop G. Bromley Oxnam, New York City, Bishop of the New York Area of the Methodist Church.

Frank W. Pierce, New York City, Director Labor Relations, Standard Oil Company of New Jersey; Rev. Liston Pope, New Haven, Conn., Professor at Yale Divinity School; Stuart Rand, Boston, Massachusetts, Lawyer; A. Philip Randolph, New York City, President, Brotherhood of Sleeping Car Porters, AFL.

Rev. Frederick E. Reissig, Washington, D. C., Executive Secretary, Washington Council of Churches; Walter Reuther, Detroit, Michigan, President, United Automobile Workers, CIO; Theodore Schultz, Chicago, Illinois, Prof. of Agricultural Economics, University of Chicago; Boris Shishkin, Washington, D. C., (Consultant) Director of Research, AFL; Clair K. Searles, Toledo, Ohio, Dean of School of Business Administration, Toledo University; Charles H. Seaver, New York City, editor and writer on economic subjects.

Sumner H. Slichter, Cambridge, Massachusetts, Professor, Harvard University; Channing H. Tobias, New York City, Director, Phelps Stokes Fund; Jerry Voorhis, Washington, D. C., Executive Secretary, Cooperative League of the USA; Mrs. T. O. Wedel, Washington, D. C., National Chairman, Christian Social Relations Dept., United Council of Church Women; Al Whitehouse, Cincinnati, Ohio, District Representative, United Steel Workers, President, Kentucky CIO.

# LABOR SUNDAY MESSAGE

Following is text of the 23rd annual Labor Sunday Message, adopted by the Executive Committee and issued by the Department of the Church and Economic Life, which was read in churches throughout the country on Labor Sunday, August 31st.

**T**HE relations between workers and employers,—whether in factory or on farm, in office or in store,—create some of the most important problems of our time. The decisions of responsible men and women in these relationships profoundly affect the lives of millions of people. An employer can put thousands off the payroll, a union can put thousands on the street, and either can discriminate against a race.

The Church cannot disregard the problems created by these relations nor overlook their effects on men, women, and children. The Christian Gospel affirms that men are brothers because all are created in the image of God

"We must approach the future with confidence that skill and resources are available for fresh answers which will bring us into a better economic life. This confidence can be sustained only if we know that our objectives are rooted in God's purpose."

and each is important in His sight. How can the Church effectively express its concern for people? How can it promote a true recognition of the inherent worth of each person, the right of each one to a place in Society, however humble, in which he can contribute to the community while he supports himself and his family?

The beginning must surely be made in the Church itself. There must be a vigorous effort to see that no congregation is a class church or a racial church. That is not easy, for churches are usually neighborhood organizations, and people live in neighborhoods of similar economic status. But a true visitation evangelism by the laymen of the churches will make possible a congregation that crosses economic and racial and class lines. A local church-family is the place to lay a foundation of sure and sympathetic understanding of other people and of why they act as they do.

Clearly the Church must reject both the idea that most employers are greedy

conspirators who combine in gigantic soulless corporate entities and the idea that organizations of employees are usually a rabble led by demagogues. The Church recognizes that each individual is a part of many groups almost from the cradle to the grave. He is a part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says, even in the face of hostility of that group.

In a stable community human beings are naturally team workers. But our communities today are not stable. We have to adapt ourselves to constant change, and because as a civilization we have not learned how to do that, we feel profoundly insecure. Team work then suffers in our everyday life, especially in our employment relations.

Much valuable research has been done in the principles of a society where constant adaptation to social change is required. But something is still lacking. The missing element in industry is the goal for the team work and for the adaptation. The goal is to serve God's purpose in the light of the Christian Gospel. With a sound knowledge of actual relations between employers and employees, the Church can present the community with the demand that men shall go beyond expediency, or even bare justice, and shall work for a partnership based on Christian goodwill.

It is also important that the Church should see the problems of the responsible leaders of labor and of management. It has been increasingly effective, during and since the war, in service to the sick, the bereaved, and the troubled. But the Church has not faced adequately the problems of the layman, employer and labor leader alike, who have to decide between alternatives, none of which is pleasant, each of which carries with it some apparent evil to some people. The Church today is seeking ways to meet such problems, and the help of every pastor and every Christian layman should be enlisted.

One of the serious elements in this particular field is the corruption of power. Most of us have an urge for power. Organization is essential in society but the corruption of power is a danger in any organized ac-



tivity. The bigger the organization, the greater the danger. The urge and competition for power can exist among employers and union leaders, and even among church officials. The danger of business monopolies requires constant limitation by government and constant vigilance by the people. Internal politics today troubles many labor organizations. That has been the problem of democracy as it grows in size, ever since its dawn in Greece.

The democracy that we in America derive so largely from the independent churches of three hundred and more years ago gives us hope that the Church today can greatly help to solve this problem. For the kind of democracy exemplified by our forefathers depends upon our seeking God's voice to guide us in what each of us does and says, and equally upon listening for God's word in what others seek to tell us. This humble reliance upon a Power higher than ourselves and this constant recognition that others may be closer to God's will than we, have always been characteristic of those most trusted by the American people. These qualities have helped to make our country great.

The churches can also stimulate the consciences of people as we listen to the threat of the future, derived from our past experience of the business cycle. We Christians cannot face with silence or inaction the prospect of recurrent business depressions in which unemployment rots the souls of men. We recognize that this is a problem of profound complexity and that men, highly qualified, differ widely in their interpretations and their remedies. But we are equally impressed with the area of agreement among these experts. We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed.

Tomorrow will confront us with new problems and new crises. We must approach the future with confidence that skill and resources are available for fresh answers which will bring us into a better economic life. This confidence can be sustained only if we know that our objectives are rooted in God's purpose. The realization of the fellowship of men under God, and the sense of a common destiny,—these are all part of God's purpose revealed in Jesus Christ. For these we must strive; out of them will spring new life, new understanding and a new unity of spirit and purpose.

## COUNCIL LEADERS SEEK NEW STRATEGY

A strong Protestant strategy which can come to grips with rising problems of local communities, the nation and the world was sought by more than 200 members of the Association of Council Secretaries in annual session at Conference Point Camp, Lake Geneva, Wis.

Graphic pictures of problems on the world front were presented in a series of evening lectures by Dr. Paul Hutchinson, new editor of *The Christian Century*, who has recently returned from a trip around the world. He warned that if Protestantism has anything to say at this strategic moment, it must "say it clearly and say it fast."

National Protestant strategy was discussed by Charles P. Taft, Cincinnati, President of the Federal Council of Churches, who stressed the need for including more laymen in the work not only of denominations but also in interdenominational organizations and endeavors. "The church must be a leader," Mr. Taft declared, "but it cannot be so far out in front that the laymen are left behind. We must set up an educational process that will bring them into ecumenical activities and vision."

Protestant strategy was surveyed in both its interdenominational and denominational aspects, with denominational representatives present to give their viewpoints. Both groups urged denominational and interdenominational agencies to work closely together to develop a working Protestant strategy that will make a solid impact for the good of the local community, the nation and the entire world.

## FORD NAMED ACS PRESIDENT

Rev. Willis R. Ford, Baltimore, Md., executive secretary of the Council of Churches and Christian Education of Maryland-Delaware, was elected president of the Association of Council Secretaries at its annual session held at Conference Point Camp, Lake Geneva, Wis., in June. Other officers chosen to serve during the coming year are: the Rev. Hayden L. Stright, St. Paul, Minn., general secretary, Minnesota Council of Churches, vice-president; Miss Edith E. Lowry, New York City, executive secretary of the Home Missions Council of North America, vice-president; Miss Idalee Woodson, Peoria, Ill., executive secretary, Peoria Council of Churches, secretary; Harold

Kilpatrick, San Antonio, Tex., executive secretary, San Antonio Council of Churches, treasurer; Rev. Harla Frost, Buffalo, N. Y., executive secretary, Council of Churches of Buffalo and Erie County, historian; and Dr. Oliver Gordon, Philadelphia, Pa., associate secretary, Philadelphia Council of Churches, program chairman.

## NEW COUNSELLING SERVICE

The Richmond, Va., Ministerial Union has donated \$1,800 to a marriage counseling service operated by the Richmond Area Community Council. The service is Richmond's first community effort to halt the rising divorce rate through preparation for marriage according to RNS.

## COUNCIL CONDEMNS LYNCHING

A resolution condemning lynching and urging Virginia churchmembers to work for state and federal legislation to outlaw the crime, was adopted by the executive committee of the Virginia Council of Churches. "Although we have not had an occurrence of lynching in Virginia in perhaps 20 years, we must share the guilt of the South and the nation as a whole when the rights and personalities of people are violated," the resolution declared.

## PENNSYLVANIA RADIO VENTURE

The Joint Committee on Radio, of the Pennsylvania Council of Churches, has announced the inauguration of a series of 5-minute radio programs entitled "This Our Life." It is being made available, beginning October 13, to local Pennsylvania radio stations for sponsorship by local interdenominational groups. Producer and narrator of "This Our Life" is David Bennett, an active churchman and official of the First Baptist Church of Harrisburg.

A CITY-WIDE MOVEMENT has been launched by the San Antonio Council of Churches for the establishment of nursery and kindergarten schools in all churches. The schools will be part of the churches' over-all religious programs.

A PROTESTANT chaplain will be added to the staff of the New Hampshire state hospital this fall, according to Dr. J. Duane Squires, president of the New Hampshire Council of Churches and Religious Education. The man chosen for this position will have received clinical training in treatment of the mentally ill and will devote his full time to the work.





Chinese lad tries on his first new garment in years. This shipment was channeled through Church World Service.

## A Challenge in the Orient

THE FERMENT in the Orient today is the most potentially destructive force in the universe unless harnessed with a new sense of community reality and responsibility which will draw these people into a new worldwide network," Dr. Leslie B. Moss, Director of Church World Service, said as he returned from a three-months visit which took him to the Philippines, Japan, Indonesia, Singapore, and China. "It is well nigh impossible for Americans to comprehend the seething turmoil that exists in the Orient, not only in one or two countries but over a whole continent that comprises one-third of the world's population," said Dr. Moss. This turmoil represents the unbridled license of new ideas fermenting in the bottles of an age-old civilization. It is electrifying, challenging of the best aid we can give. The alternative is more terrifying to contemplate than any atom bomb. It would mean a world—one-third of the people of the world—in explosion.

In the Philippines Dr. Moss helped to organize an interdenominational committee which will receive and distribute supplies sent from churches in the United States to meet the peculiar responsibility for the people of the Philippines felt by many Americans. "The Filipinos," he says, "are to be congratulated on the courage and vigor with which they are attacking the job of reconstruction." Dr. Moss expressed himself as being "tremendously encouraged by their vigor, purposefulness and obvious will to recover."

"In Siam," said Dr. Moss, "you could not help but be fascinated by the flamboyancy of the royal palace and its surrounding beautiful and colorful Buddhist temples. When one considers the simplicity and comparative somberness of the Christian churches, one is impressed by the vitality of the Christian message which has made it possible for it to gain a footing in such a land. One is also impressed by the necessity for a vital and significant Christian

program to be developed by its churches." While in Siam Dr. Moss talked with the Minister of Health and his staff and received their official thanks for the medical and other aid sent, especially for the atabrine tablets which the Minister of Health described as instrumental in helping to break the malaria epidemic for at least 450,000 people." As a result of CWS shipments of atabrine, he was able also to get release of 30 tons of quinine which the government had in storage, and to make this available to the people who needed it.

Singapore, Dr. Moss thought, had made the best comeback of any of the destroyed areas which he visited. The churches here got at the business of repairs early; therefore their cost was less, and they now have the benefit of attractive properties as they go ahead with their programs. There is no essential food shortage, although there is under-nourishment.

China Dr. Moss described as a "land of catastrophe." "Floods this year," he said, "may well produce one of the major catastrophes of China's history before 1948. But the government is too absorbed with struggles with the Communists to give more than passing attention to the matter. "Someone," observed Dr. Moss, "has said that China is a nation built on ruins. Yet I was impressed anew with the solidity and timeless imperturbability of the Chinese people. But they are not a strong people, for the whole population has been weakened by hunger and war, and there is lacking a proper appreciation of the worth of the individual or the social conscience which sets up safeguards for the rights of the individual in society."

### CHURCHES SET TO OBSERVE RELIGIOUS EDUCATION WEEK

Protestant churches of the United States and Canada are called upon to show their unity in the job of Christian teaching by observing Religious Education Week from September 28 through October 5. It is being observed this year for the seventeenth consecutive time.

"Religious Education Week is to develop in the church, in the home, and in the community an increasing consciousness of the importance of providing every child and all youth with what is rightfully theirs, namely moral and religious training," according to Dr. Roy G. Ross, general secretary of International Council of Religious Education.



# The Growing Significance Of World Communion Day

By JESSE M. BADER, Executive Secretary, Department of Evangelism.

One of the most significant days in the annual calendar of the churches is World Communion Day, the first Sunday in October. This year the date is October the fifth. The non-Roman churches of the world began the observing of this day together in 1940.

One of the objectives of the day is to secure the presence of every member of each local congregation at the Lord's Table. It is suggested that on Sunday, September 28, a group of workers be sent out in the afternoon to call on the entire resident church membership, inviting each one personally to be present on World Communion Day. Wherever the minister, or some other leader in the church, prepares the list of names to be called on and also prepares those who are to call on the membership in one afternoon, the results are most gratifying. By following this plan of extending a personal invitation to every member, a local congregation can have an Easter attendance.

It is at the Lord's Table that Christians have their deepest and holiest emotions. It is there that high resolves are made and new dedications of life are experienced. One church in Kansas City has observed World Communion Day for eight consecutive years. Each year the attendance has been equal to that of its Easter church attendance, because the minister has selected 70 men each year to make a visitation of the entire membership. He has met with them one evening during the last week of September. They have been instructed, teamed and given their list of names upon which to call. On the last Sunday morning in September, at the conclusion of the worship service, and just before the benediction, the minister asks these 70 men to come forward and stand before the chancel. Here, before the congregation, these visitors are dedicated in prayer for their afternoon task. What this church has done, many others can do and with the same results.

After a summer slump and following vacation days, the minister and other leaders in the church are anxious to have the autumn's work start on a high spiritual plane with all the pews filled. If carefully prepared for, World Com-

munion Day will do both.

Union communion services are not contemplated on World Communion Day. The plan calls for each congregation to seek to have every one of its own members at its own Communion Table. No member should be overlooked. Those who are aged or ill should have the Holy Communion taken to them.

The fellowship about the Lord's Table on October fifth will be world-wide. Christians will begin the day first out in New Zealand. From then on, there will not be an hour during the 24 when vast numbers of Christians in the various time zones of the world will not be at the Holy Communion Table to do as Christ commanded when He said, "This do in remembrance of me."

The Communion Services across the world will be conducted in many languages. Many different races will sit down or kneel before the Lord's Table. Different orders of service will be followed in different congregations but all will be remembering the same Lord.

World Communion Day will have significant value, as Christians of all the many denominations have a sense of their oneness in Christ and a realization of their fellowship in Him, as they come before His Table to partake of the bread and drink of the cup. Here, they meet Him and here they experience a glorious fellowship with one another.

"Here O my Lord,  
I see thee face to face;  
Here would I touch  
And handle things unseen;  
Here grasp with firmer hand  
The eternal grace,  
And all my weariness  
Upon thee lean."

## Protestant Film Due For November Release

The initial production of the Protestant Film Commission will be released for church use early in November, according to Paul F. Heard, Executive Secretary of the Commission, who has been in Hollywood supervising the production of the film. "Beyond Our Own," tells the intensely human story of a man who lost himself in his business, and how he found

himself through the aid of his missionary brother and an act of Christian sacrifice.

Completion of the film marks a major achievement in interdenominational cooperation, being sponsored by denominations and designed to key to the 1947-48 mission study theme "World-wide Evangelism."

## Washington Publicity Chapter Is Formed

A Washington, D. C. Chapter of the National Religious Publicity Council was formed at an organization meeting attended by 25 persons. John Fortson, president of the National Religious Publicity Council and Public Relations Director for the Federal Council of Churches, was present at the meeting, which was called by the Public Relations Committee of the Washington Federation of Churches.

It was the first time a Protestant church council had helped develop a local chapter of the National Religious Publicity Council, according to Religious News Service.

The Rev. Frederick Brown Harris, pastor of the Foundry Methodist Church in Washington, and chairman of the federation's public relations committee, acted as toastmaster at luncheon which gave the new local group its send-off.

## New Public Relations Director for I.C.R.E.

Rev. Lemuel Petersen, a 1947 graduate of Yale University Divinity School, has joined the staff of the International Council of Religious Education as director of public relations according to Dr. Roy G. Ross, general secretary of the Council.

Succeeding Rev. Philip C. Lande, who has been responsible for this work as part of his portfolio as associate general secretary, Mr. Petersen will give publicity and promotion to the special weeks of emphases on Christian education in which the Council's member agencies participate, as well as carry on other phases of public relations activities, Dr. Ross stated.

"Well qualified for this task by both education and experience, Mr. Petersen received his B.D. degree from Yale University Divinity School this June, majoring in religious education," Dr. Ross announced. "He took his A.B. degree from the University of Minnesota, majoring in journalism, and has been doing newspaper writing and editing since his freshman year in college."



# New Director of Campus Missions



THE NEW DIRECTOR for the University Christian Mission is JAMES LLOYD STONER of Bowling Green, Ohio. He succeeds Phillips Moulton, who has served for the past two years as the leader of this highly important enterprise.

For the last two years Mr. Stoner has been the Director of the Student Christian Fellowship on the campus of Bowling Green State University at Bowling Green, Ohio. He developed a program for eight different denominations and organizations on the campus. It is something unique for a young man to represent officially so many religious groups and to serve their student young people.

Mr. Stoner, 27, is one of the youngest men to serve as Director of the University Christian Mission since its beginning in 1938. He was graduated from Bethany College in 1941 with the degree of B.S. From there he went to Yale University, where he received his M.D. degree in 1944. Immediately after his graduation at Yale he became associate Secretary of the University of Texas Y.M.C.A. at Austin.

The administrative responsibility for the University Christian Mission is carried by the Department of Evangelism of the Federal Council. The University Christian Mission Committee, which helps to direct this campus enterprise, is made up of representatives from the United Student Christian Council and the Department of Evangelism. The chairman of this Com-

mittee is Rev. Arthur Lee Kinsolving, Princeton, N. J.

Mr. Stoner began his work as Director on August 18. The schedule of missions arranged for and developed by Phillips Moulton before he left on June 13 and also by Jesse M. Bader, the Executive Secretary of the Department, will be led by Mr. Stoner. This series of campus missions for the next academic year is as follows—

OCTOBER: 18-24, Georgia State College for Women, Milledgeville, Ga.; 18-23, Northwest Missouri State Teachers College, Maryville, Mo.; 25-30, University of West Virginia, Morgantown, W. Va.

NOVEMBER: 1-6, Bowling Green State University, Bowling Green, Ohio; 8-14, Louisiana Polytechnic Institute and Grambling College, Ruston, La.

DECEMBER: 6-12, University of Wyoming, Laramie, Wyo.; 6-12, University of Arizona, Tucson, Ariz.

JANUARY: 17-21, Northwestern University, Evanston, Ill.; 24-30, University of Kentucky, Lexington, Ky.; 31 to Feb. 6, State Agricultural & Mechanical College, Orangeburg, S. C.

FEBRUARY: 7-13, State Teachers College, Farmville, Va.; 14-20, Sampson College, Sampson, N. Y.; 14-20, Kansas State Teachers College, Pittsburg, Kan.; 14-20, Fisk University, Tennessee State College, Meharry Medical College, Nashville, Tenn.; 21-27, University of Oklahoma, Norman, Okla.; 21-27, Pennsylvania State College, State College, Pa.; 28 to March 5, University of Cincinnati, Cincinnati, Ohio; 28 to March 5, New York University, Washington Square Branch.

MARCH: 6-12, University of Pennsylvania, Philadelphia, Pa.; 13-19, University of Maine, Orono, Maine.

## Merger Is Planned For Youth Movements

Merger of the International Society of Christian Endeavor and the United Christian Youth Movement into a new united youth organization is proposed by a joint committee representing both groups.

An interpretative report was recently completed to be presented to official bodies for action, Dr. Isaac K. Beckes, executive secretary of the UCYM, and Rev. Ernest Bryan, general secretary of the ISCE, announced.

Plans for the new united Christian youth organization grew out of a meeting in New York City a year ago when leaders of the two groups met informally with representatives of oth-

er religious bodies.

The board of trustees of the ISCE, meeting in San Francisco July 8-13, reviewed the proposals made by the joint committee. A committee of the UCYM will review suggestions at its September meeting in Des Plaines, Ill.

The Christian Endeavor Society was organized in 1881 and now has units in thousands of churches in the U. S. and other nations. UCYM was set up in 1934 to bring together representatives of youth organizations of denominations which make up the International Council of Religious Education for cooperative action in community, state and nation.

## Radio Programs For September, 1947

### NATIONAL BROADCASTING COMPANY

"Highlights of the Bible", Dr. Frederick K. Stamm, 10:00 to 10:30 a. m. Sundays EDT. Sept. 7—"An Amazing Question—A Disappointing Answer"; Sept. 14—"A Sabbath Day's Journey"; Sept. 21—"I'm Glad God Is Not Man"; Sept. 28—"Leaving God Out".

"The Art of Living", Dr. Norman Vincent Peale, 6:45 to 7:00 p. m. Saturdays EDT. Sept. 6—"Simple Rules for Maximum Efficiency"; Sept. 13—"What You Really Want, You Can Have"; Sept. 20—"How To Stop Being Sensitive"; Sept. 27—"Make Living With Yourself A Pleasure".

### AMERICAN BROADCASTING COMPANY

"Sunday Vespers", Dr. Oscar F. Blackwelder, WJZ and Network, 2:30 to 3:00 p. m. Sundays EDT. Sept. 7—"How God Gives Himself to Man"; Sept. 14—"The Temptation of a Balanced Life"; Sept. 21—"The Christian Faith and Modern Education"; Sept. 28—"The Christian Faith and the Present Hour".

"Gems for Thought", 8:45 to 8:50 a. m. and 11:30 to 11:35 p. m. EDT. Mondays: Dr. Jesse William Stitt; Tuesdays: Dr. Ira W. Langston; Wednesdays: Dr. Charles Leber; Thursdays: Dr. Beverley Boyd; Fridays: Dr. Francis C. Stifler.

### MUTUAL BROADCASTING SYSTEM

"Faith in Our Time"—10:00 to 10:30 a. m. Monday: Dr. Jack L. Zerwas; Tuesday: Dr. John Oliver Nelson; Wednesday: Dr. Hugh D. Darsie.

"Radio Chapel"—WOR only, 9:30 to 10:00 a. m. Sundays, Rev. Samuel L. Shoemaker.



## Foreign Policy

Continued from Page 8

false propaganda shielded by secrecy, will not in fact make its faith prevail and will jeopardize the peace."

We believe that our nation has failed to carry conviction on those two basic propositions, particularly the first. There exists abroad a widespread impression that we ourselves are using, or are prepared to use, methods of coercion to impose on others our particular form of society. That impression is largely due to unfriendly propaganda; also our practice in some instances has not always made our position clear. The peoples of the world are confused. Without doubt, they overwhelmingly prefer a free society of tolerance, although many prefer state socialism to free enterprise. However, they feel caught between the two greatest and most vigorous powers of the world, each of which, they assume, is seeking to impose its will by coercive methods of intolerance. As a result, there is no impressive and decisive alignment of the moral and spiritual forces of the world. The disunity or neutrality encourages Soviet leaders to persist internationally in their own methods of intolerance and they are winning support from among the many who feel that they are offered a choice only between rival imperialisms.

In order that moral power may be potent

for peace and in order that the United States may not be isolated and endangered in the world, our nation must stand plainly for something so simple that all can understand and so clearly right that all men of good will will agree. That goal is a world of free societies wherein all men, as the children of God, are recognized to have certain basic rights, including liberty to hold and change beliefs and practices according to reason and conscience, freedom to differ even from their own government and immunity from persecution or coercion on account of spiritual and intellectual beliefs. We recognize that at home our people have not eradicated some kinds of intolerance, especially in race relations. There is, however, a profound difference between a free society, in which there can be appeal to the conscience of men to bring about self-correction, and a police state where no dissent is allowed.

Our people, by word and deed, at home and abroad, ought to make clear that they stand on the principle of a free society as against a police state. Then we shall have brought into clear relief the issues on which turn the great decisions of our time. We shall have put in proper perspective the issues of communism, state socialism, cooperatives, capitalism, free enterprise and other forms of social or economic life, admitting the right of all to experiment and seek by fair and tolerant methods to propagate their beliefs in the world. When our nation's position is clarified in this respect, the American people will have identified

themselves with a great principle which attracts the loyalty of men generally. This principle the will of so many throughout the world could be consolidated as make obvious the futility of attempting to extend generally the police state system. Then there would be reasonable basis to hold that the attempt would probably be abandoned, if only as a matter of expedient. Fear and distrust would then give place to an atmosphere in which the nations could work together for a just and durable peace.

### III.

THE UNITED STATES SHOULD AVAIL ITSELF MORE FULLY OF THE GREAT POSSIBILITIES OF THE UNITED NATIONS

Our nation should not become so absorbed in dealing directly with international problems that it ignores the United Nations as a means for promoting that consolidation of moral force which is indispensable to peace. We are glad that the legislation implementing the "Truman Doctrine" recognized that the United Nations might help after assume the burden of maintaining the integrity of Greece and Turkey. Our nation should, however, avail itself more adequately of the great possibilities of the United Nations. The General Assembly of the United Nations has already shown that it can focus the moral judgment of mankind so as to influence the policies of governments. No nation has yet presented a program or argued a case before the General Assembly without paying deference to public opinion as registered in that Assembly. The United States ought to place greater dependence on this demonstrated moral power of the world assembly and, as a member, to submit proposals which will stimulate that power.

The Assembly has established several agencies for human betterment, in most of which the Soviet Union has so far not accepted membership. We do not believe that that abstention will persist indefinitely if these agencies actually become effective and creative bodies, doing good deeds in the world. It is probable that the Soviet Union will stay aloof from them only as long as they are relatively impotent. By inviting these agencies out of the physical and spiritual resources which the American people possess in great measure

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Our nation can do much to make these agencies into instrumentalities for unity in the world.

#### IV.

DEVOLVES PRIMARILY UPON OUR CHRISTIAN PEOPLE TO ASSURE POLICIES WHICH RELY UPON MORAL RATHER THAN MERELY MATERIAL POWER

Our people need to do much more than they are doing to demonstrate their conviction that the greatest forces in the world are moral forces and not material forces, and that with God all things are possible, even peace. We utterly reject the idea of the inevitability of war and we oppose all national policies which have that presupposition. A casual observer of American conduct might conclude that our national affairs are operated on the assumption that war is so probable that it is not worth while to take a chance on the possibility of peace. There is increasing discussion of military establishments, military training, military bases and new weapons of destruction. Hysteria is growing at a time which is so critical that calmness of judgment is indispensable. That hysteria suggests a sense of weakness and lack of Christian faith.

It is time that the American people made clear that, whatever may be their views about the military aspects of national defense, they do not put primary reliance upon material defense. Our chief reliance is on a moral offensive. Therefore, we have here emphasized some of the ingredients of a positive foreign policy which we believe stems from positive Christian principles.

The positive foreign policy we emphasize will require strong spiritual foundations both at home and abroad. Herein lies a major challenge to the churches, now drawing closer together in a world-wide fellowship. No policy, in a free society, can be permanently stronger than the faith of the people. Dynamic international policies must reflect dynamic faith if they are to endure; they must reflect a righteous faith if they are worthy to endure.

## 700 ATTEND FOUR SUMMER ASHRAMS

It is difficult, if not impossible, to tell the story of the Ashrams in words. One has to be a member of the Ashram family to appreciate their meaning. The Ashrams are interracial and interdenominational. They take people from all races and varying denominational backgrounds and walks of life and seek to bind them in a Christian family fellowship. They are not so much an attempt to find the answer to life's problems as to be the answer through the transformation of the personality by complete surrender to the leadership of Christ. In the corporate quest for this ideal, the Ashrams seek to be the Kingdom of God in miniature.

Four Ashrams were held this year,

at: Camp Bynden Wood near Reading, Pennsylvania; Bible Institute, Green Lake, Wisconsin; Geneva Point Camp, Winnepesaukee, New Hampshire; and Camp Sierra, near Fresno, California.

These gatherings are sponsored by the Department of Evangelism of the Federal Council of Churches. Dr. E. Stanley Jones returned from India in time for the first Ashram this year and was present full-time in all four. The Bible Hour was under the able direction of such leaders as Dr. T. W. Nakarai of Butler School of Religion, Indianapolis, Indiana; Dr. John Biegeleisen of Eden Theological Seminary, Webster Groves, Missouri; Dr. George Gilmour, Chancellor of McMaster University, Hamilton, Ontario; and Dr. John W. Bowman of San Anselmo Seminary, Berkeley, California.

The World Outlook Hour was equally stimulating under the direction of Dr. Stewart Kunkle, New York City, of the Presbyterian Foreign Board; Dr. Roxy Lefforge, Missionary to the Philippines; Miss Antonia Froendt, New York City, of the World Council; and Dr. Kenneth Hobart of the Baptist Divinity School, Berkeley, California.

Space is lacking to mention vesper speakers, song leaders, children's workers who conducted Daily Vacation Bible Schools and many others who seemed to make the Ashrams such a memorable experience.

Some seven hundred people were in attendance at the four Ashrams this year.—H. H. McCONNELL

## NEW WORLD COUNCIL MEMBER

The United Evangelical Lutheran Church, at its 51st annual convention held in Racine, Wisc., voted to join the World Council of Churches. The synod has a membership of more than 41,000 and is the fifth Lutheran body in the United States to indicate that it will join the World Council when it is formally established next year at the Amsterdam assembly.

## QUINTER MILLER HONORED

Dr. J. Quinter Miller, Associate General Secretary of the Federal Council, has received a degree of Doctor of Laws from Bridgewater College, Virginia, in recognition of his "outstanding service in the field of religious education," for his "achievements as a Christian statesman," and for his "efficient leadership in the world-wide ecumenical movement."

## WORLDWIDE BIBLE READING

The American Bible Society has released its Scripture selections for the Fourth Annual Worldwide Bible Reading, to be held from Thanksgiving to Christmas 1947. The selections this year are built around the theme: "One World—One Book," with the reading for each day emphasizing special phases of the theme, such as "One Word," "One Family," "One Law." Special bookmarks carrying the list of readings may be obtained from the American Bible Society, 450 Park Avenue, New York 22, N. Y.

## HUNGARIAN COUNCIL FORMED

At a two-day meeting of the Synod of the Hungarian Reformed Church, formation of a Hungarian Council of Churches, modeled after similar organizations in other countries, was approved. It was announced that the Council will be set up as soon as the international atmosphere is quieter. The Synod adopted a resolution "to uphold spiritual brotherhood" with Hungarian Protestants "ousted and dispersed" from their homes under the terms of the Hungarian peace treaty and now being resettled in other countries.

## The LIQUOR CULT AND ITS CULTURE

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Sponsor an essay contest for elementary and high school students. Suggested subjects: "The Value of Overseas Relief", "Why Church Gifts?", "What I Hope My Dollar Will Do". Arrange to have winning essays published in local papers. Or have an oratorical contest.

### CALLING ALL COWS

\$165.00 will buy a heifer to ship overseas. Tack up a life-size outline drawing of a cow. As money is raised, color each part until she is all "bought."

### "ON LOCATION"

Have a "bundle party." Each person brings a bundle of used shoes, bedding or clothing and you all visit the Church World Service Center nearest you, see the piles of garments and other supplies being sorted and baled for shipment. Arrange a schedule of volunteers from your group to help at the center regularly one day each week.

### ATHLETIC ACTIVITIES

A school basketball, football or baseball team may like to contribute proceeds from a game to overseas relief. Girls could make fudge, candied apples or popcorn balls to sell at the event. Or admission could be a garment.

### FRIENDSHIP BAGS

Make gay sturdy drawstring or zipper bags filled with towel, comb, toothbrush, soap for toilet kits—writing materials for school kits—needles, thread, buttons, etc. for sewing kits—imagine you are packing these for a pal who is *just like you*.

## URGE PROGRAM TO TRAIN MEN ON WORLD PROBLEMS

A program to train leaders, lay and clerical, in presenting international questions, was recommended to Rhode Island Council of Churches 150 representatives of eight denominations attending an institute world order strategy, RNS reports.

It was the first of several regional institutes to be held in various parts of the country, sponsored by local councils of churches in cooperation with the Commission on a Just and Durable Peace of the Federal Council.

Problems associated with foreign affairs and the United Nations were called so vital and complicated that special preparation was felt to be necessary for those desiring to present these matters to the public.

"The United Nations is no stronger than the will of the people of the world," Rev. Richard M. Fagley, Secretary of the Commission on a Just and Durable Peace, told the institute. "The churches should be in the forefront in shaping the will of the people."

"We must recognize that the world situation is not hopeless, that World War III is not inevitable, and the possibilities for losing the peace can be overcome."

## PUBLIC HEALTH OFFICIALS AND MINISTERS CONFER

"Changing social conditions have placed a tremendous strain upon marriage and the family. The resulting conflicts and emotional unsettlements are reflected in an alarming increase in juvenile misbehavior, divorce, mental disorders, and venereal disease rates."—Thus is stated the theme for a Cooperative Conference between the Ministers' Fellowship of the San Francisco Council of Churches, and the city and county department of public health, held on May 22. Purpose of the conference was to exchange ideas concerning these problems.

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## Christianity Today

EDITED BY HENRY SMITH LEIPER, BREHOUSE-GORHAM, 1947; \$5.

Dr. Marc Boegner, dean among French churchmen, in his new book on problems of Christian unity, raises a warning voice reminding the distressed Christians of the world that they are living within de-Christianized nations, and that in these re-paganized nations "numerous churches, ignorant of one another, follow each their own courses, surrounded by multitudes who are often than not pay no attention to what they say or do." Surely this situation has existed in spite of the fact that much writing has been done and much effort has been made to get the churches acquainted with one another: with their histories, apparatus, works, traditions, and environment; but the fact remains that it is so, especially where the rank and file of the ministry and the vast majority of the laymen are concerned.

One of the reasons for this relatively slight diffusion of knowledge of the religious life of other communions, especially on this side of the Atlantic,

has been the fact that many of the books on this subject have dealt with history, institutions, status, and statistics rather than with the dynamics of the great church families; the living pulse was overlaid by the necessity for setting forth a vast amount of information in a small space. Thus these writings were condemned to be books of reference rather than contemporaneous and enlightening pictures of present realities.

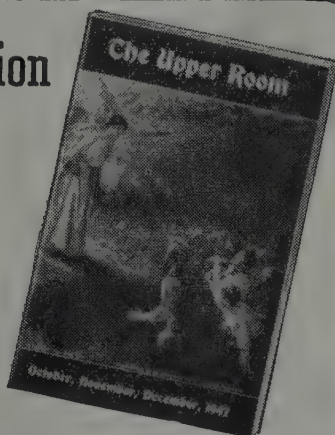
In order to remedy this situation which, if it continues, will certainly prove detrimental to the whole ecumenical movement, a number of plans are being tried out by groups here and there, or by church federations, to mention just two agencies. One device is that of ecumenical worship services, in which portions of the ritual are borrowed from various communions. The obverse of this is to have a joint worship series with the service conducted according to the rites of the various participating denominations, with a word of explanation here and there as to the significance of certain sequences. These methods are extremely valuable; the drawback is that they cannot well include the churches in foreign lands—until some such time as "tourist third" comes back!

The American Committee for the World Council of Churches has tackled

the problem by getting out a round-up of non-Roman Christianity which begins with France and circles the globe,

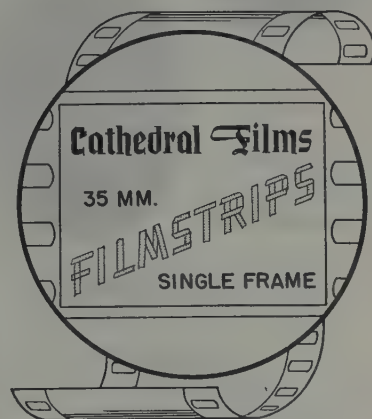
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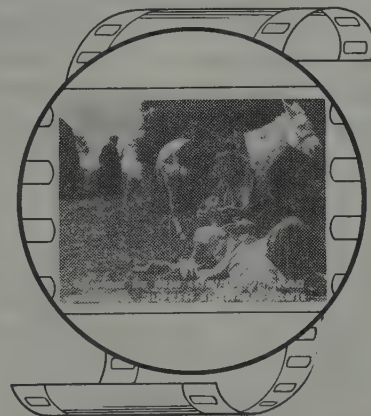
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taking in even such little-known places as Micronesia and the Malabar Coast. The result is: "Christianity Today", 452 pages of easily readable type edited by Dr. Henry Smith Leiper, Executive Secretary of the American Committee, and divided into seven sections as follows: Continental Europe, The British Commonwealth, The Orthodox East, The Far East, The Americas, Africa, and Ecumenical Christianity.

Each chapter is written by a man who is not only able to put before the reader abundant information about his particular Church or area, but who lets his heart speak of the suffering, the trials, the problems, the joys and the aspirations of those for whom he speaks. There is just enough historical data to place the Church (or churches) in the political and cultural setting of today; there is plenty of frankness about vexed questions of long standing and continuing import; there is also a pervasive sense of inner unity with the Church of Christ—churches from far and near answering the roll-call.

It is impossible to single out for special mention too many passages. There is a fine foreword by the Archbishop of Canterbury, who underscores the objective of the book compactly

when he says: "From such a survey what is taking place in the far-fellowship, one comes to understand both similarities and differences contemporary Christian experience is only thus that the many diverse strands of the one Church Universe are to be seen in their juxtaposition relationships." Sombre indeed are conditions outlined in the countless devastated by war, but nowhere the lamp been allowed to go out; for every quarter comes the news of survival and of hopeful signs of new life of an increased sense of obligation to the community, to youth, to humanity. It is poignant to read a list of seventeen martyrs from one mission field in the South Pacific, each name with appropriate notation: "shot" or "beheaded." It is moving to hear in Chapter Miao's closing words the voice of Christian China: "It is our prayer that the Church in China will seek first the Kingdom of God and that in this great task of reconstruction His will may be done." It is a book to be proud of; it is a book to make you proud.—ANTONIA H. FROENDT.

### Primer for Protestants

By JAMES HASTINGS NICHOLSON  
Association Press. \$1.00.

Here is a brief, simple discussion of Protestantism, written especially for young people. The author, an associate professor of European church history at the Federated Theological Faculty of the University of Chicago, first outlines briefly some of the trends in the Christian Church before the Reformation, pointing out some of the weaknesses that led finally to the Reformation as well as developments that prepared the way for its acceptance. Among these he lists the monastic revivals which emphasized "the full religious and moral responsibility of the layman," the work of Wiclif and Hus, the growth of lay brotherhoods, and the conciliarist movement. He then describes briefly the origins of the different main groups of Protestantism, changes in the Roman Catholic Church since the Reformation, and modern tendencies in Protestant churches.

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With a foreword by HENRY R. LUCE

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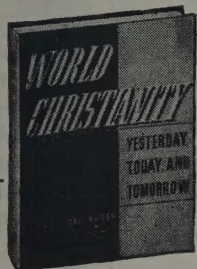
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## WORLD CHRISTIANITY

YESTERDAY • TODAY • TOMORROW

by

HENRY P. VAN DUSEN

The widely known author of *They Found the Church There* sees "The rediscovery of the Church" as a by-product of World War II. Global war put world Christianity to its severest test. And it has stood—shaken, imperiled, but undaunted. Contact with missionary-inspired natives the world around gave our fighting men a new concept of Christianity; a new conviction for spreading the tenets widely. And now, after the conflict, comes a time of testing. Dr. Van Dusen as the interpreter—and prophet—of today's World Christianity, has given us a book rich in documental optimism inspired by sound reasoning.



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In the second part of the book Dr. Nichols states five Protestant principles: "the sole headship of Jesus Christ," "God's redemption and man's trust," "the Protestant conception of the Church," "the Bible," and "ethics and politics." In these chapters he states in simple fashion the basic theological doctrines concerned with each one, and compares them with the corresponding Roman Catholic doctrines. But he goes on to point out the dangers inherent in some of these Protestant concepts if they are mis-used. Probably no Protestant scholar could hope to write a discussion of this sort that would be acceptable to Roman Catholics. When he says that all branches of Christendom, "ancient and modern, except Romanism, have always urged lay reading of the Bible," he seems to ignore current Roman Catholic interest in it in this country, at least.

A very useful little book for young people and other laymen who want to understand why they are Protestants and what the term itself means.—INEZ M. CAVERT.

### Freedom and Order

By EDUARD HEIMANN. Scribner's, New York, 1947. \$3.00.

This thoroughgoing analysis of the problem of establishing a proper balance between freedom and order is

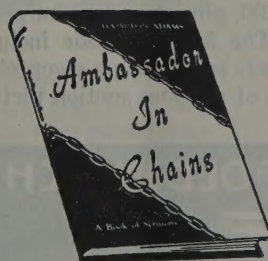
written by a distinguished German scholar, an exile from National Socialism, now a professor in the New School of Social Research in New York. It begins with a study of Nazism, which is portrayed as a product of democratic decay in which freedom was thrown away and order accomplished by coercion. But the book goes on to deal with the condition of Western democracy as a whole, pointing out that nowhere has a true equilibrium of liberty and order been achieved. In general, democracies are held to have emphasized liberty at the expense of order. They must, it is argued, find constructive solutions for such social injustices as unemployment and slums instead of following *laissez-faire* policies.

Professor Heimann has a keen sense of the importance of religion as a vital factor in any civilization. He suggests, however, that it must be a kind of religion which does not make a false dichotomy between the "inner" and the "outer" life of men. His social philosophy is a moderate socialism. Rejecting dogmatic Marxianism and the Communist resort to force and dictatorship, he sees "Christian socialism," as it is emerging in Western Europe, as the most hopeful line of development.

In the international realm, Professor Heimann builds his hopes on the development of the United Nations.

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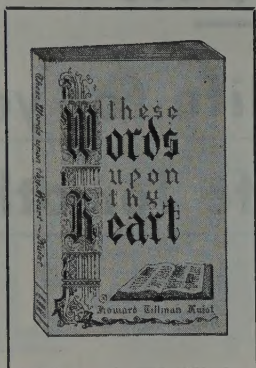


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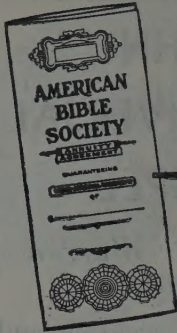
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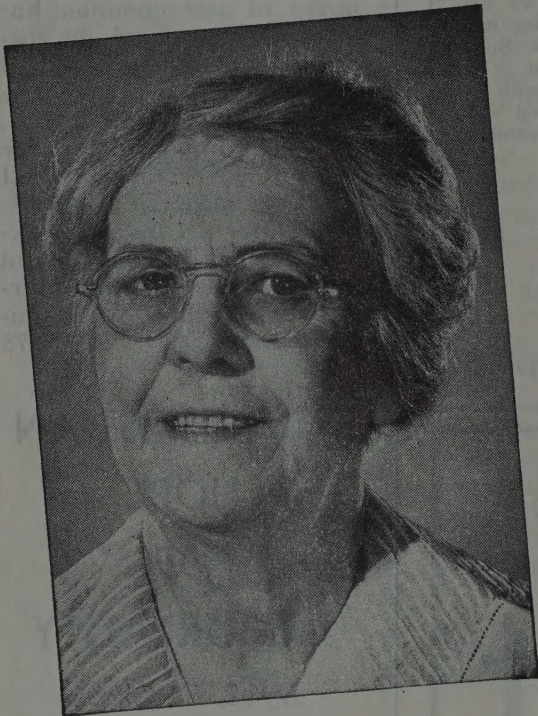
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